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HERALD
AT HOME AND ABROAD
OCTOBER · 1943

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The Missionary Herald

At Home and Abroad

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MISSIONARY work in all parts of the world today is laboring under exceptional handicaps just now. Many lands are or have been the scene of actual fighting and mission buildings suffer with the rest.

With all these handicaps, however, two things remain undiminished: the need for missionary work, and the eagerness of church people to meet it.

At such a time as this the world has greater need than ever for the selfless devotion of the missionary, for he by his work gives daily a practical demonstration of the faith by which alone redemption can be brought to a suffering world.

Halifax

Editorial

One of the early indications of Napoleon's strategical genius was revealed at the famous siege of Toulon.

The Jacobins had attacked vainly the Royalist city. A war council was convened, at which Napoleon, a lieutenant of artillery, put his finger at a place on the map altogether outside Toulon, and said, "There is the key of Toulon."

Effective ecclesiastical strategy calls for a similar recognition and appreciation of our key positions and agencies, where, if the necessary conditions are successfully fulfilled, the high and global ends for which our Fellowship exists will be achieved.

In the ideal functioning of the churches of our denomination, the State Conference is the key to many of our cherished Toulons and our desired world-wide objectives.

The State Conference is our largest unit of fellowship in which each church has direct representation. The superintendent and officers are intimately acquainted with the activities and the problems of its churches. The Conference is in the best possible position to unite these churches in the total denominational program.

Avoiding the tendency in many specific agencies of becoming ends in themselves, the Conference unlocks and channels the vitality and purposes of its churches to the world-wide ends of our Fellowship's interest.

We, therefore, dedicate this edition of the *Herald* to our State Conferences in recognition of their strategic importance in the total enterprises of our Fellowship, and in the hope of a better and more general appreciation of their strategic services.

Andrew Vance McCracken

President Mary E. Branch of Tillotson College, Austin, Texas, with two graduates

TILLOTSON'S *Best* YEAR

By James E. Walter

"I AM happy to tell you that Tillotson College enjoyed its best year in the history of the school—" said President Mary E. Branch at the recent commencement program in Austin, Texas

Her reasons for rejoicing were clear. A record enrollment of 730 (515 Regular students plus 215 Summer School folk) marked distinct g owth. When Miss Branch accepted the leadership of Tillotson, there were only 63 girls registered! Then it was the smallest of the five colleges aided by our churches through the Board of Home Missions. Now, even though war conditions are cutting down the male registration, Tillotson has the largest enrollment of our colleges in the American Missionary Association Division.

The increased numbers are due mainly to two factors. First, Tillotson College offers a practical and effective educational program for a large number of worthy Negro young people who come from limited cultural and academic backgrounds. President Branch said, "Satisfied students are our best recruiting agents. They shout it from the house tops; they tell it all around. . . ."

The second factor is the economic improvement in the status of Negroes. They have better

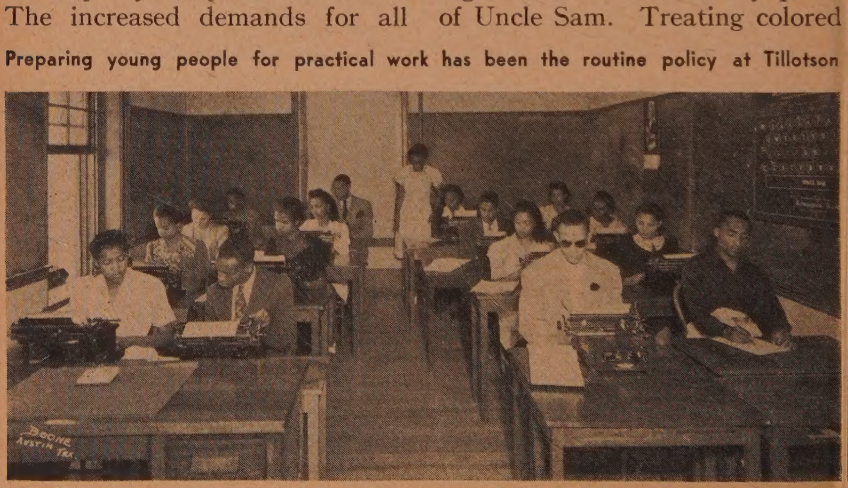
Tillotson has lost many boys to the service

jobs and more money. But even now colored people have small annual incomes. Many parents do not earn enough to pay a Federal income tax. Yet, they are glad and eager to sacrifice for the education of their children. One proud mother with deep, beautiful wrinkles on her hands said, "I'd rub these old knuckles thin taking in washing to keep my baby at Tillotson." The increased demands for all kinds of labor and the resulting higher wages yield a small margin of new money. These resources are reflected in the largest enrollment of the school's history.

Like other colleges, Tillotson has suffered from the loss of men to the armed services. The president of the senior class returned for graduation in uniform. The omen of being subject to selective service has good features. It appears as a rainbow promise of full citizenship. They find elements of America's democracy in the Army's policy of giving some commissions to those who qualify. They look forward hopefully to the day when Navy braid too is worn by qualified members of their group.

Negroes in uniform have less difficulty in riding Pullmans. Confirmed segregationists are not fully reconciled, but neither will their government allow old feelings to block the military plans of Uncle Sam. Treating colored

Preparing young people for practical work has been the routine policy at Tillotson



troops in the human way sets the pattern for living the four great freedoms at home.

Preparing young people for the practical requirements of life has been routine policy at Tillotson. It was first among our colleges to require Home Economics for all women graduates.

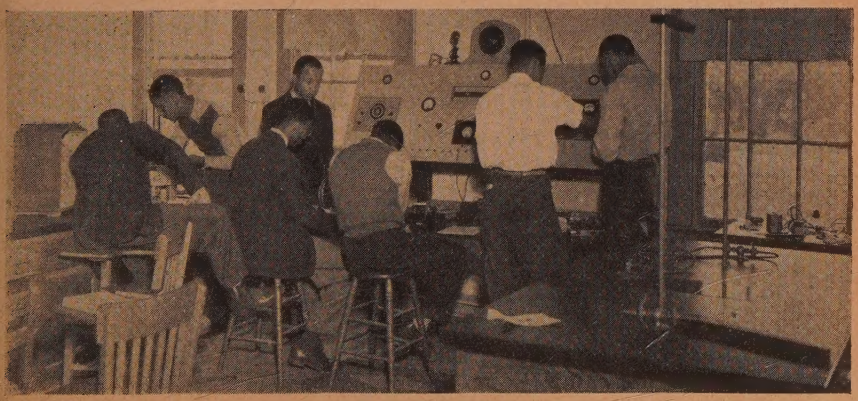
Tillotson was the first Negro college in Texas to receive Federal government funds for generous loans to chemistry students. Now, every qualified person in that field is assured of help in securing a job that employs his scientific skill. Too often college graduates have been forced to work exclusively as janitors or elevator operators. What Negroes want is work that demands trained minds and skilled hands. They also want pay that equals the price paid to white workers for the same job. These are democratic and Christian goals that seem reasonable and right.

Practice in teaching goes along with theory

Courses in typing and shorthand have been added to prepare girls for secretarial positions. Already eight former students and graduates of Tillotson are employed in Washington as stenographers and typists. Changes brought through the Committee on Fair Employment Practices encourage girls to seek work in offices of the Federal government. Each small step forward contributes toward progress.

This was a good year in terms

This is an age of science and Tillotson College equips her students with scientific skills



Tillotson requires home economics training for graduation and the girls above are enjoying a self-prepared dinner in dining room of the Home Economics Department

of community coöperation. Tillotson girls assisted teachers in two day nurseries. Benefits were mutual. Students need laboratory experience among needy children who reflect all the frustrations and handicaps of colored youth. The students give sympathetic and effective help to civic programs that would limp without their leadership. Learning lessons and sharing skills are all one process.

Teacher training goes on in the modern Blackshear elementary school across the street from the campus. Likewise, girls go to rural schools for extended experiences of three weeks. Learning to teach with limited resources requires a maximum of adaptability and tact.

In all candor, Miss Branch also said, "Our year was not a bed of roses. We had a few thorns. We still have some thorny problems to overcome."

The big need of Tillotson College is $200,000 for new buildings. The girls' dormitory is an old structure beyond repair. Decent housing must be taught more effectively by practicing it. A new Administration Building with a chapel and classrooms constitutes another big need. Friends and dollars are needed now in order that a building program can begin the day after shooting stops.

Mr. Walter is a member of the staff of the Missions Council.

The expectations are that this year's Men and Missions Sunday will be observed on November 14 in over 50,000 churches in the U. S. and Canada. Order your manual, containing material for this observance, from Missions Council, 287 Fourth Ave., New York 10, N. Y.

HELPING THROUGH PRAYER

By Fred Field Goodsell

OCCASIONALLY I am asked to recommend some forms of prayer which can be suitably used in intercession for those who represent us in full-time Christian service at home and abroad.

There are many excellent booklets containing prayers which one may use to great advantage when in the right mood, unhurried, wistful and reflective. I shall be glad to send a copy of a booklet which I have found very helpful to anyone requesting it and sending five cents in stamps.

Our *Pilgrim Hymnal* contains a section with prayers new and old which can be used in public or in private worship. I wish to quote one of these prayers which is eminently suitable for one to use when thinking especially of our missionaries at home and abroad. It should be preceded or followed by a few sentences which bring vividly to mind the particular persons or the special circumstances that give us concern at the moment.

"Bestow, O Lord, thy heavenly grace upon all who are called to be fellow-workers with thee, that by them Christ may be lifted up in every land and all men be drawn to Him. In times of loneliness and weariness cheer them with thy presence; in disappointment give them patience; in the press of affairs keep their spirits fresh; in difficulties and dangers uphold and protect them; in success keep them humble of heart; in failure strengthen them to persevere. Make them to be joyful in service, and at all times deepen in them the sense of dependence upon thee and give them peace in thy service; through Jesus Christ our Lord, Amen."

During these days we are thinking of our dear ones—men, boys and young women—in the armed services with difficult assignments far and near. We are mindful of their service to our country and of our duties on the home front. In all our concern we cherish a great ideal for America, and as churchmen we are increasingly aware of the part which the Christian Church and Community in America must play in the new America and the new world which we are building. Here is a prayer for America which is said to have been offered by George Washington over 150 years ago. It contains fitting petitions for our own perplexing days:

"Almighty God, who has given us this good land for our heritage, we humbly beseech thee, that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning and pure manners. Save us from violence, discord and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy name we entrust the authority of government, that there may be peace and justice at home, and that through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all of which we ask through Jesus Christ our Lord. Amen."

Fred Field Goodsell

In the City by the Golden Gate

By Harley H. Gill

"HIP Wo," meaning "Chinese Union Christian Academy," is an institution of no mean proportions in the "city by the Golden Gate."

Twenty-five thousand Chinese, more or less, make up an island in the condensed population of San Francisco. Without sufficient playgrounds thousands of children roam the streets during their leisure hours.

Along with this problem is one other: Chinese parents know that America affords little opportunity for Orientals, and are anxious that their children shall be able to go to their homeland and play an influential and successful part in the building of the new China. This requires a knowledge of Chinese language, culture, and mathematics, for these Chinese children attend our American schools.

Many years ago every denomination maintained its language school, but for fifteen years Congregationalists, Methodists, and Presbyterians, have been united in one great project—the Hip Wo School. More than five hundred children are enrolled, and most of these are in regular attendance, from 4 to 6 or 8 o'clock, five days a week, eleven months a year. Under a well-equipped faculty, carefully graded from kindergarten through senior high school, these 500 and more children prepare themselves to be at home in the land of their fathers. This is done under Christian auspices.

A Board of Directors, consisting of three Chinese and three Americans from each of the three denominations govern the school. Superintendent Gill was President of the Board for more than ten years, but has been succeeded by Mrs. E. V. Krick, Congregationalist of San Francisco. The other Congregational member of the Board is Miss Helen Perkins of Oakland. It is interesting that the fathers of Mrs. Krick and Miss Perkins were among the founders of the school.

Dr. Gill is the superintendent of the Northern California Conference.

INTRODUCING . . . **BY ROBERT G. ARMSTRONG**

Your State Conference

. . . THE STORY OF THE BIRTH, GROWTH AND WORK OF YOUR STATE CONFERENCE . . .

THE story of the State Conference is a long one of evolution, looking back even to the beginnings of Congregationalism.

Like all good things in our democratic Congregational Christian development, it came slowly out of processes of trial and error.

Therein is one of the advantages of an organization such as ours. We are not frozen into set forms which cannot be changed. Yet we have a stability of character and spirit which resists easy change, demanding that change be justified by experience rather than by rosy dreams of pink-cheeked idealists.

As is generally recognized, the Association has been the heart of our Congregational Christian Fellowship. In time there came the State Associations, sometimes called Conferences, which held annual meetings, collected statistics and promoted fellowship.

These State Conferences or Associations had no paid official staff outside the registrar who received some slight remuneration. As needs arose there grew up, within the State, organizations for the promotion of the missionary activities at home and abroad, and for the care of retired ministers and their widows. In time there were from three to seven or more state-wide organizations appealing to the churches, each independent of the others and each sure of its own priority rights.

At the meeting of the National Council in Cleveland in 1907 a resolution was presented, suggesting that the State Conferences become incorporated bodies with a paid staff.

Wisconsin and Michigan had led the way in this but the movement was accelerated at what was to be probably the most important meeting the National Council had ever held—Kansas City in 1913.

At this meeting certain evolutionary movements which had been going on for decades came to a focus. The Committee of Nineteen brought in its report, the results of years of careful study. This report recommended drastic changes in the organizational life of the churches. The seven National Boards were to be brought into greater unity. The Home Boards and the American Board were to be brought within the organized life of the Fellowship with the Directors of the Home Boards and the members of the Prudential Committee elected by the National Council.

Hitherto each Board was a corporate entity, outside of the control of the Fellowship. Promotion was Board-centered. The change looked forward to a church-centered promotion—the church carrying on its broad tasks throughout the world and the Boards serving as channels through which flow the desires of the churches.

More than a quarter of a century has passed since that memorable Council meeting in 1913. Slowly but surely the desired changes have taken

Robert G. Armstrong is the Minister of the New Hampshire State Conference.

place. We have today a more integrated, vital fellowship than ever before, but the independence of the local church has not been disturbed. We are the General Council of Congregational Christian churches—not Church.

The merging of the various women's State organizations came much more slowly, but now the women are proportionately represented on the Board of Trustees and all committees.

Not all of the Conferences are organized alike. But the general idea of merging organizations has been adopted with less overhead and greater efficiency. But the Conference is not a central office. It is the *Fellowship of the Churches* united together for the task of building the Kingdom of God, not alone in the local State but throughout the nation and the world. The office is the mechanism through which the desires of the Conference may be expressed.

The chief executive of the Conference has been variously designated superintendent, secretary, president. When Douglas Horton chose the title of Minister of the General Council, he suggested that the superintendents of the Conferences do the same. Several Conferences have so designated their chief executive, feeling that the term Minister more closely indicates the functions of the office. The term Bishop would not do. Somehow it has the flavor of authority. The term Minister implies service. It has a deeper content than the terms secretary or superintendent which seem to imply merely executive duties.

What are the duties of the Minister of the Conference? Well, they are many. His chief and most important mission is that of being a pastor of pastors. In the freedom of our independent churches, all too often the pastor has been a man without a pastor. The Minister of the Conference has a parish composed of the ministers and their families. It is his privilege to know his parish intimately, to be quick to respond when catastrophe strikes into the Manse. He is ready with counsel when discouragement comes and the glow of the pastorate begins to dim. He will not forget his responsibility to speak the correcting word when he sees one of his pastors is failing to be all that he might be. His work as a pastor of pastors is as far reaching as is the work of any pastor in any local church.

The Minister of the Conference is the fraternal counsellor of the churches. He goes to the churches not with the voice of authority, but as a friend, going only on invitation. The church may be in search of a new pastor. He sits down with the committee, tells them what has seemed to work out best as a method of procedure, gives them information about possible men, and offers to get information on others. He seeks to save them from the pitfalls that have harassed so many churches in searching for new pastors. Or he may be invited to the church to advise about financial problems or organizational problems within the local church. Whatever the reasons for his call, he goes as the servant of the church, not as a man in authority.

The Minister of the Conference must be a strategist. He must look far ahead and suggest a program for the churches that is progressive as well as prophetic. He will study the needs of the days and will seek to interpret those needs in practical ways. He will see where new churches should be located. He will recognize communities where there ought to be Federations of churches or a Union of churches, and tactfully he will seek to bring about such Federations or Unions. He will recognize churches that have long been

The spacious and attractive office building of the New Hampshire Conference in Concord

dead but have never been buried and he will seek to have a decent burial for them.

The Minister of the Conference is a representative of the National Boards and of the General Council of the Congregational Christian churches. Knowing the local churches, he forms the best medium through which the Boards can gain information as to what the churches need and as to what they want. He is a symbol of the unity of the churches as he himself carries the spirit of the fellowship of the churches into the local parish.

The services rendered by the office of the State Conference are many, including not only those hinted at in the preceding paragraphs, descriptive of the Minister of the Conference, but in many other ways.

Particularly in the New England states where most of the churches have more or less of endowment funds, the State Conference has performed a valuable service to the smaller churches by offering to act as Trustee of such funds, making available to the smaller churches the services of a competent investment committee, thereby giving them greater security as well as a greater income. This service is rendered without cost to the local church.

The State Conference makes possible the direction of missionary and educational work in local parishes. Institutes and Convocations for ministers to stimulate the minds of ministers, seminars for church deacons, church treasurers and other church officers, Church Reading Contests, seminars for particular groups of church such as the rural church—all these are made possible through the Fellowship of the churches represented in the State Conference.

The State Conference, though very young in the organizational life of Congregational Christian churches, has already justified the vision of those who saw its possibilities twenty-five to thirty years ago.

Each year produces evidences of added vitality made possible by the State Conference in the Fellowship of our churches. Each year, also, demonstrates that the strength of the State Conference has come in no way through robbing the local church of its spirit of independence, but rather that it has created a strong bond of fellowship among churches through the recognition that independence grows all the stronger by the acceptance of mutual responsibilities.

Twelve giant trucks move twelve giant fir logs through a village in Washington State

WHEN GREAT TREES FALL

BY CLATON S. RICE

Superintendent, Washington Conference

DOWN the narrow highway, wriggling between the gigantic trees, twists an elongated truck, loaded with straight grained fir. Coming up over the distant hilltop the outfit looks much like a great sea serpent travelling through the narrow slit in the virgin forest which we call the road.

The men who drive these trucks, those who fell the trees, the buckers who cut them into proper lengths, and those who still engage in the more picturesque though terribly destructive operation known as high-lead logging, are important citizens of the Pacific Northwest. They are essential to us during this war period, when the demand for timber such as they furnish exceeds our ability to furnish it.

The Washington Congregational Conference does its best to minister to these workers of the woods in areas assigned to us as our exclusive missionary responsibility by the State Home Missions Council. Working alone on some fields, generously assisted by our Home Boards through many years on others, with new help coming in war industry areas from the Committee on War Victims and Services, this Conference takes great pleasure in its task.

You would enjoy meeting our men and seeing our fields. May I present some of them to you?

Out at Forks, on the Olympic Peninsula, labors a little Welchman, Rev. Evan David. Well nigh sick for a smell of the sea he came, a few years ago, from the mountain country, to take a brief vacation out on the Olympic Peninsula. While there he was drafted by the people of Forks for his great work among the

men of the woods and the boys of the coast. The Coastguard at Kalaloch, and up at La Push claim him. The lumber camp at Sappo, where Kenneth Meredith, a great Christian layman, superintendent of the camp, has conducted a Sunday School for years, asks for him. Forks, where the major church is located, loves him. It is a happy thing to see him at work in the local U.S.O. or out in the woods or in the town—this little Welchman who loves his task. When the great trees fall he thinks of men who should not fall and works to enable them to stand and to walk straight.

Come out on beautiful Lopez Island, one of the San Juans, with me. Once there were three churches on the Island. We have the entire responsibility now. The Conference sent Rev. H. S. Wannamaker out recently, for there had been trouble. He is 82 years old. His wife is a New Englander; he is a Southerner, a graduate of Yale. Coming into the Conference office after a few days out on the Island, his face beaming with goodwill, he said, "Why those people are the finest people on the face of the earth!" We have heard him say this before about other communities but we know he believes it each time he says it, and we are not sure but that each time he says it he is right. Old sores are being healed, a ministry to the young people and to the older folks is being carried on and those Islanders are happy over Wannamaker and his wife.

It wasn't long ago that our Pastor-at-large, Roy B. Damron, was sent to a church which seemed about ready to close. There was ample reason for them to continue, but they had grown weary. It was Easter Sunday. Damron said something like this to them that day: "They crucified Jesus on Good Friday but on Easter He rose from the dead. You—you seem to be planning to crucify your church, Christ's church, on Easter!" They raised $4200 on the spot to carry on. A few days later they called a great minister to serve them.

The men who engage in logging are very important citizens of the Pacific Northwest

The Conference is interested in the loggers

The church will not fail there.

Boeing's is just down the slope from Beacon Hill, Seattle, where we have had a church for many years. There are two great new housing projects there. The Council of Churches said to us, "You Congregationalists ought to do that work in the new housing projects, for your old Olivet church is there." So we are doing it. Robert Pruitt is spending himself valiantly—Pruitt who put Kirkland on its feet. Several thousand puzzled, largely unchurched people depend upon him and his little group. The Committee on War Victims and Services is carrying half the load and the Conference the other half.

Long before there were Missionary Boards or State Conferences, there were local churches and individuals who possessed missionary zeal. Since the days of Paul and Silas and Peter and the church at Jerusalem down to the present day, that which is fundamental is to have the individuals, laymen and ministers, on fire with the zeal for the unchurched. We rejoice that we have such people.

Here is a man and his wife, who for several years have been missing the morning service at their own church to go out to a little independent missionary school. They do it because they are needed. The superintendent preached there not long ago. He knows now that it is missionary work of the finest kind which they are performing.

Here is a layman interested in under-privileged boys, who furnishes equipment and personally endows the support of a leader for a manual training group, in a part of the city which needs that thing.

A pastor of a great church says, "We must swarm." An area two miles away needs a church and he insists that members leave his church and form a new one. So a new church is born.

Here, in a great concentration of soldiers, is a church which says, "We need to do something for those men Saturday night and Sunday night—they seem to be lost." So a hundred and ten beds are brought into the church, and are used each Saturday night. Sunday night a program of recreation and devotion is worked out. Many devoted people are enlisted in this service and they bless the soldiers by their friendliness, in a time and in a place where genuine friendliness counts.

Here—there—yes, all over the land the Conferences are at work, doing genuine missionary work. Individual churches and laymen, seeing needs, are reaching out in service, and the Kingdom is coming!

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

The New-Old Story

It was Sunday morning at the Northfield Interdenominational Conference. Dr. Henry Pitt Van Dusen had preached to a large congregation, telling them the story of the World Church. As I walked away I heard a comparatively young layman say to his wife, "I had no idea there was a church like that in China, Japan, and Europe." He was amazed and deeply impressed.

Do not let any of your men live on in ignorance of that story, my fellow-ministers. Let them hear from your own lips the amazing and impressive record of the church in captivity, the church in war lands, the World Church. Read the account in Dr. Van Dusen's "What Is the Church Doing?" and thrill your men with a new heroism and devotion. *You tell them!*

It Is Being Done

It was in a large city in the Northwest. The minister had brought his trustees together for a luncheon, a splendid group of twelve. I told them some phases of our work briefly and they asked questions. Then I learned this. Throughout the depression, though hard hit and with a heavy debt, that church never lessened its budget for benevolences. That very day they were clearing the last $900 of a $20,000 debt. And the chairman of the Board said, "We are going to try to increase our benevolences this year by $600." *You too can do it!*

New Wealth Can Be Reached

It was at a Conference of Congregational Christian Churches. Sunday came. A sermon in the morning and two in the afternoon. At supper time the pastors and their wives were entertained by three laymen of the host-church. Two offerings had been taken. Still the Moderator said to me, "These people are enjoying prosperous days just now, and we believe we ought to take another offering tonight. What would you suggest?" I mentioned the Unit Plan. It was done, and $85 received. Many people have more money now than they have had for a long, long time. One way to reach it and to bless them is a special offering for an appealing need. *Try it!*

Betraying the Cause

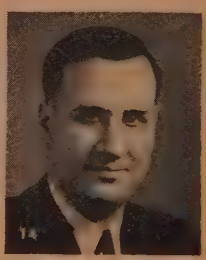
Churches and people are meeting emergencies, facing new demands, yet standing by the apportionment needs with loyalty, courage, faith, and expectation. If all of us did as many are doing, we would achieve a new record in Christian service. Some, however, continue to betray the full concern and cause of the Gospel with silence and inaction. "Lord, is it I?"

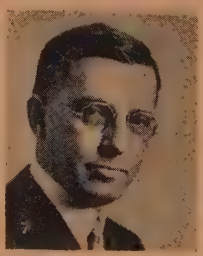
These are just four of a volume of Summer Observations picked out at random from a coast to coast trip.

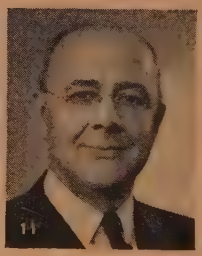
A. D. Stauffacher

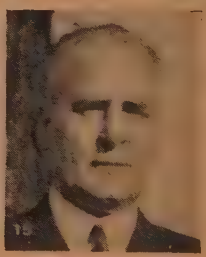
CONFERENC

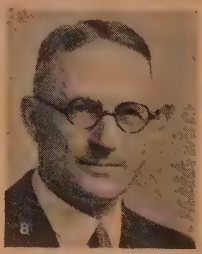
1. E. Merle Adams, Nebraska; 2. Robert Bruce, New York; 3. Walter Schlaretzki, Southern Area, Illinois; 4. C. I. Mohler, Puerto Rico; 5. Claton S. Rice, Washington; 6. Robert G. Armstrong, New Hampshire; 7. Wilson P. Minton, Pennsylvania; 8. H. H. Lindeman, Central South; 9. Paul A. Davies, Oregon; 10. Fletcher C. Lester, Southern Convention; 11. Marvin R. Brandt, North Dakota; 12. Leon E. Grubaugh, Colorado; 13. Simon A. Bennett, Indiana; 14. Nelson C. Dreier, Southern California and the Southwest; 15. Jacob L.

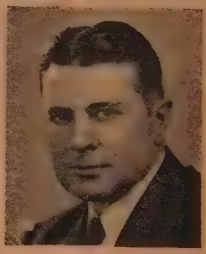


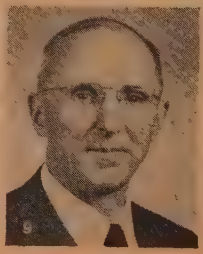


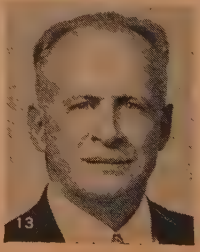












UPERINTENDENTS

Hirning, German Churches, Illinois; 16. L. Merle Rymph, Kansas; 17. Chauncey A. Adams, Vermont.
18. Niel E. Hansen, Chicago Area, Illinois; 19. Cloyd H. Conner, Montana; 20. Theodore R. Faville, Wisconsin; 21. Harry W. Johnson, Idaho; 22. Royal J. Montgomery, Iowa; 23. James F. English, Connecticut; 24. Charles C. Burger, Missouri; 25. Harley H. Gill, Northern California; 26. W. Ernest Collins, Minnesota; 27. Samuel W. Keck, South Dakota; 28. Fred L. Hall, Ohio; 29. Rodney W. Roundy, Maine; 30. Harold N. Skidmore, Michigan; 31. William T. Scott, Southeast; 32. J. T. Stanley, Assoc. Superintendent of Southeast (serving Negro Churches); 33. Ralph M. Timberlake, Massachusetts.

The Minister of the Missions Council reports a generous and encouraging . . .

INCREASE IN GIVING

. . . But it represents the efforts of a minority of our churches and ministers

By Albert D. Stauffacher

An increase of 10.98% is the record of apportionment giving for the period January 10 to July 31, 1943, as compared with the same period in 1942. This is a gain of $64,930. The figure does not include gifts to the Unit Plan nor to the Committee on War Victims and Services. It does include all gifts through the apportionment to the State Conferences, The American Board, and The Home Board, the latter including the Council for Social Action and the Annuity Fund.

The State Conferences show the largest percentage of gain, 11.44%. The Home Board has a gain of 11.20% and The American Board 10.43%.

All areas involved in the repo t show an increase. Interestingly, the largest percentage of increase, 211.99%, is in the group of churches of Hawaii, Puerto Rico and the German churches, Hawaii showing an increase of 252.23%, Puerto Rico 191.67% and the German Churches 49.07%. Then comes the South East area with a gain of 27.8%, the Middle Atlantic area with 21.08%, the Pacific Coast area with 15.94%, the Middle West with 11.28% and New England with 2.19%.

The Middle West area contributes the largest amount, $238,454, with the New England area a close second, $231,825. The Middle Atlantic area is third with $91,189. Then follows the Pacific Coast with $70,195, South East area with $14,174 and Hawaii, Puerto Rico, Africa-Christian and the German churches group with $10,564.

Of the 45 conferences and conventions making contributions, all except seven show an increase. These seven are widely distributed, one being in New England, one on the Pacific Coast, one in the South East, and four throughout the Middle West.

Thus far the record is good. When we add thereto the giving to Congregational War Victims and Services and to the Unit Plan, the record becomes truly impressive. Thousands of people whose lives have been helped and blessed rise up to say "Thank you neighbor and friend for your Christian ministry to me."

And this is the work of the minority of us. If all churches did their full share and each member did his full share, the record would begin to measure up to the stature of our potential strength and influence. So with encouragement and gratitude and challenge let us go forward together to higher records and more generous Christian ministry.

The full report has gone to all pastors in the Fall Packet.

TALES OUT OF SCHOOL

BY HARRY THOMAS STOCK

IN the junior department of the United Church School of Hyde Park, Chicago, Illinois, the first Sunday of each month is Mission Sunday.

The missionary project of the department is the Presbyterian Hospital children's free beds.

For 1941–42 it was decided to enlarge the scope of missionary education by the study of the national mission projects, maintaining at the same time the gift to the hospital.

In October, for the benefit of new members of the department, the leader presented the "Cheer Up" bed project.

For November the third-year girls presented work with Negroes, describing a little colored girl's life, her education in a Southern mission school, and work among her own people after graduation. The third-year boys studied the Migrants and with pictures described their deplorable situation.

In January the second-year girls told of the history, life, customs, arts and education of the Indians of the Southwest. Costumes added color and interest to the program. A story of life at Haines House in Alaska was dramatized by the second-year boys in February. March and April were taken by the first-year classes, the boys telling of work among the Spanish-speaking people, the girls of the Orientals in our country and showing articles made by these people.

In May the City Division (community houses, both Congregational and Presbyterian) was the subject of a general program, one member from each class presenting the work of a certain community center in the city.

The nurse is a welcome friend of migrant children. Our denomination cooperates in maintaining such service among migrants

"What Can We Do for Our Chicago Neighbors?" was the subject of the leader's summing up in June.

This past year, after presenting the hospital children's free bed project in October, the Latin-American emphasis was followed. In November the leader told the story of the Christ of the Andes, illustrating the lesson on ways of peaceful settlement of international disputes. December's program was "Christmas in Puerto Rico," given by a former missionary to that country. Other Latin-American countries were taken up in the following months, the year's program ending in "moving pictures" for the church school exhibit.

What Happens . . .

WHEN RACES MEET

. . . In Southern Cal.

By Paul A. Davies

"He's sure a swell fellow." The speaker was a high school boy from one of our "majority" churches. The "swell fellow" was Lloyd E. Galloway, pastor of Lincoln Memorial, the only Negro Congregational Church west of the Rockies. The place was at the Pilgrim Fellowship summer camp, the boy one of eight in a cabin, six white and two Negro, and Mr. Galloway the cabin leader.

On such a basis of equality the Congregational Conference of Southern California and the Southwest embraces within its bounds churches of six different national and racial backgrounds in addition to the much larger number which can make no such distinctive claim. They include Armenian, Chinese, Finnish, Japanese, Mexican, and Negro, making a total of 26 Christian groups of which 22 are self-governing churches.

By far the largest foreign-speaking population in this section of the country is Spanish. In the early days of the Franciscan fathers there was a mingling of two cultures. The immigration of more recent years has had an economic motive.

Three "Mexican" churches and two missions carry on the work in Southern California while the merger with the Southwest has added five "Spanish-speaking" churches to the enlarged Conference. Conservative in theology, non-liturgical in worship, evangelical in spirit, very conscious of their separation from Rome, these churches have an influence in their own communities far beyond their actual membership. Due to comity allocations, our churches are

Boys from Lincoln Memorial, Altadena, Mt. Hollywood, and Catalina Island gather on the front steps of their cabin at Pilgrim Fellowship summer camp in Southern California

all in smaller communities, well-removed from metropolitan Los Angeles. In the last few years their sense of increasing fellowship has been evidenced by the attendance of their young people at Pilgrim Fellowship rallies and summer camps.

"In twenty-five years there will be no Armenian churches in Southern California." Thus prophesies one of the four Armenian pastors, two of them serving Turkish-speaking congregations, in or near Los Angeles.

If Armenians do not belong to the Orthodox Church, they very naturally turn to the Congregational. The record of the American Board in the Near East insures that. But they do not necessarily form a church of their own. In many of our churches there are Armenian families, and it is not hard to guess what choice the younger generation will make to keep their Armenian identity, or to lose it in the common church life.

Entirely self-supporting and with adequate houses of worship, two of them completed within the last two years, these Armenian churches are a strong part of our fellowship.

The Chinese in Southern California, coming predominantly from the Canton district, are centered in three cities—Los Angeles, San Diego, and Bakersfield—in each of which our Conference is represented. The Los Angeles Church, originally started as a mission of the First Church, has its sanctuary near the center of one of the Chinese colonies. The Church is now experiencing the difficulty of having the people, especially the younger married couples, move into a new district some distance away, a district much better suited to the raising of children, but one which makes the work of the Church more difficult.

In San Diego and Bakersfield our missions carry on the only Christian work in the Chinese communities. In San Diego Rev. and Mrs. K. T. Wong give an ideal dual leadership. Mr. Wong, born in China, educated in the United States, teaches extension courses for the University of California in addition to his pastoral work. Mrs. Wong, when asked where she was born, delights to reply, "I was born in California, so were my parents, so were my grandparents."

In the small but deeply-rooted Bakersfield Community Mrs. Howard Dong, China born, California educated, college graduate, young mother, has gathered around her a group of women and young people who conduct the Church school, carry on youth work, hold monthly services with visiting American ministers.

Scattered throughout Southern California are many Finns, and one Congregational church serves them. Located in Los Angeles, equipped with a small but churchly edifice, ministering to a widely dispersed congregation, the service of this Church is difficult but important.

Of the 110,000 Japanese and Americans of Japanese ancestry in the United States, 40,000 were in Los Angeles County and over 50,000 in Southern California. Seven churches, four of them federated, once served these people. Their work with youth was particularly strong. Certainly among our churches no youth group

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Paul A. Davies, former pastor-at-large of the Southern California Conference assumed his new responsibilities as superintendent of the Oregon State Conference on September 1.

May Jung and her Sunday School class of our Chinese church in Bakersfield, California

of foreign ancestry was more American in habits and thought, or more Christian, than these second generation Japanese. All of this work is now discontinued because of their enforced evacuation.

The merger with the Conference of the Southwest has again placed four of the former congregations within the bounds of the Conference.

Meanwhile the former "Little Tokyo" of Los Angeles, for over a year completely vacant, is now becoming a new residence section for some of the many thousands of Negroes moving into the city. The Conference and the Lincoln Memorial Church, alert to the situation, are opening the Japanese Union Church as a center of Christian worship and service. Lincoln Memorial, numbering in its congregation many graduates of Talladega and other Congregational colleges in the South as well as more recent graduates from California institutions, can give valuable assistance in leadership.

All of these congregations, with widely different backgrounds, count themselves full and active members of the Conference and look to it for leadership, support and fellowship. A considerable share of the Conference budget goes for the support of foreign-speaking work, and these churches in turn make their contributions for Christian work throughout the world. The comradeship among the ministers is particularly happy. Convocations and other gatherings during the year always have an international and interracial flavor.

In fact, they are all "swell fellows."

The fifth article in the series, "America and Its People," appearing monthly throughout the year. Because of lack of space, the fourth article in the series, "Ventures in Christian Living and Learning," will not appear until next month.

The new Plan Book, "A Plan for Action, 1943–44" will help you plan this year's program for your church. Write to the Missions Council, 287 Fourth Ave., New York City, for this invaluable guide, 10c each.

Values of the State Paper

By Wilson P. Minton

THE state paper has come into its own. The present arrangement in which a section of the magazine is devoted to denominational and general missionary information, and another section to matters of more local state character offers values not to be found in the former plan of separate periodicals. At any rate the greatly increased circulation of the combined paper would so indicate.

Let us frankly admit that in one sense it is a "house organ," and welcome it as such. Why not? We are engaged in the most important business in the world. This paper is an excellent means for bringing to us, who are partners in the business, the inspiration and guidance we need to carry it on successfully. In this capacity alone it is indispensable.

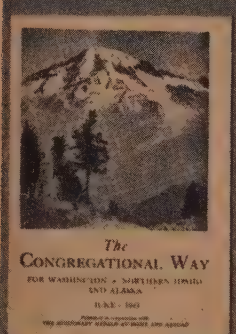
We know of no other one thing in our State Conference life which creates so well the "family" atmosphere as does the state paper. It carries our name. It goes into hundreds, even thousands of our homes each month with advance notice of events to come and interesting accounts of those events when they happen among our churches. They tell of people whom we have learned to know in our occasional meetings over the state. We think of our Conference as a family fellowship and our paper is one strong cord binding us together. When a pastor resigns or a new pastor is called to a church, when a young man is ordained to the ministry, when the Pilgrim Fellowship holds a successful summer conference, when the men or the women do a good piece of work, when a minister goes into the chaplaincy or some larger field of service we like to know about it; and we almost invariably find it in the state paper. Through its pages we talk to each other.

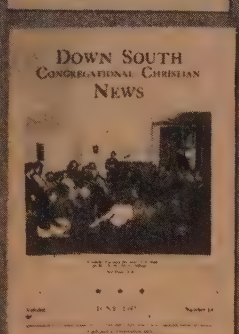
Pastors, missionary workers, laymen, young people back there in the home church who have only a few opportunities a year to come into personal contact with others of their state, like to know what plans and ideas and programs of service they are developing. The state paper becomes an exchange for all these things which are so mutually helpful. There we learn what method was used by a sister church in raising the budget, or winning new members, or remodeling the building, or installing an altar or conducting a pastor's class.

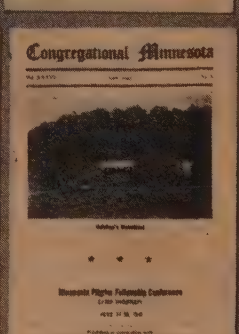
In addition to this, we come to know the larger missionary service of our church through those pages in every issue devoted to world-wide work. Frank Laubach and his astonishing work in South America gains a place in the daily paper or *Life* maga-

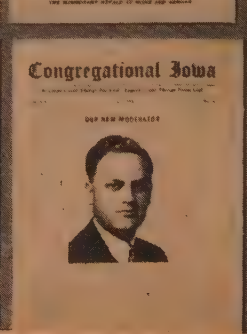
(*Continued on page 26*)

Wilson P. Minton is Superintendent of the Pennsylvania Conference and editor of the state paper, "Pennsylvania News."









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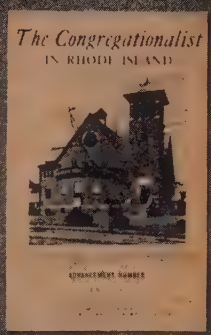

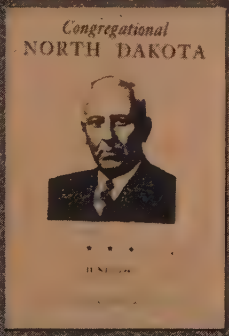

zines in our Congregational Chris-
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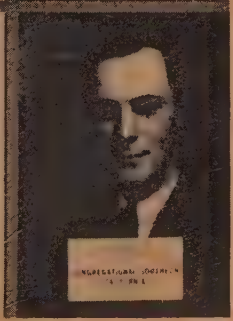

zine, but we readers of the state paper knew what he was doing before any of these heard of it. The American Board plans a far-reaching post-war Christian service; the Home Board undertakes an immediate task in ministering to defense industry areas, and tackles the race question here at home. We learn that we are already partners with them in every such task. I am convinced that the pages of the center section of the state paper with their picture spreads, and snappy world news items and articles, if carefully read, would do more than any other agency to give one a well-rounded view of world affairs from the Christian viewpoint.

Once again, our state paper represents us in the interdenominational field. It interprets us to the larger world Christian fellowship and makes us proud to have a share in such service. Some of our churches make it a practice to send a yearly subscription to the local library. It's a good practice.

We have an Editor-in-chief who knows how to gather and present news and views on Christian missions so that people will *want* to read what they *need* to read. The paper comes in handy pocket size, with a profusion of illustrations from real life, so that those who run may read. The editors of the state sections have their news noses to the ground constantly as they move among the churches. It is no wonder that our people want to read this magazine, and that the number of its readers continues to grow. Its values, already many, will increase as its circulation grows. It should be in every Congregational Christian home. Subscribe!

Moderator Ferdinand Q. Blanchard says of The Missionary Herald and State Papers—"Up to the minute, attractive in format, modern in design, broad in vision and sympathy."

☐ The State Paper
Conference Office

☐ The Missionary Herald
14 Beacon St., Boston

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The Community church (Congregational) of which Oliver M. Adams is the minister

A FORMER SUPERINTENDENT CITES AN ILLUSTRATION OF . . .

HOW A CONFERENCE COÖPERATES

. . . WITH LOCAL CHURCHES AND THE COMMUNITY

By Frank E. Carlson

ONE morning last January, William Kincaid Newman, formerly secretary of the Church Building Society, had a surprise when he opened his mail. He received the last check in payment of the loan on the Enterprise, Oregon, Church nine years ahead of schedule! Prior to dedication day, November 29, 1942, the enthusiastic people of Enterprise had decided that their church should be free of debt. So on the great day of the dedication it was announced that all money advanced by the Church Building Society (with the exception of a grant) would be repaid at an early date. The money had been subscribed.

Enterprise is the county seat of Wallowa County and known for its rich irrigation farming, lumber industry, beautiful Wallowa Lake, the grave of Chief Joseph, and gorgeous mountain scenery. The population, owing to the decline in the lumber industry of that area, has decreased in recent years. The city numbers 1,709 people, the county 7,623.

Three years ago the town had a Methodist Church and the Presbyterian pulpit was vacant. Neither church had the consciousness of being a going institution. The church buildings were inadequate and in poor repair. "We are all one people, why should we not worship together?" was the sentiment of the many people of Enterprise. The churches elected a committee to explore the possibilities of union. Frank E. Carlson, at that time superintendent of the Congregational Conference of Oregon was asked to visit the town and offer counsel.

The lovely sanctuary of the Enterprise church was built for the purpose of worship

The superintendent, after consultation with the Oregon Council of Churches, met the churches in a mass meeting. He outlined the Congregational tradition, its spirit of freedom and democracy, the covenant relationship of church membership and in general what would be involved should the churches unite and become Congregational. The Congregational way made a strong appeal. There were subsequent meetings which resulted in a clean cut decision to unite and to join the Congregational fellowship.

The superintendent, unable to recommend a minister who might be immediately available, suggested to the church that they accept the leadership of a young Chicago Theological Seminary student, Mr. George Halstead, for the summer (1940). The church agreed. Mr. Halstead served enthusiastically and well during these early days of consolidation and the young minister and people had a happy summer working together.

In the fall of 1940 the church called Rev. Oliver M. Adams of Onawa, Iowa, to become its minister. Mr. Adams is a man of energy, vision and achievement. Under the leadership of Mr. and Mrs. Adams plans were soon begun for the building of a new church. A serious fire in the parsonage did not dampen their enthusiasm. The parsonage was rebuilt, with the help of a loan from the Church Building Society, and is today one of the nicer parsonages of the conference. Attention was again turned to the new church.

Beginners' Department of Church School

The new Ladies' Parlor of the Enterprise church is finished in beautiful native pine

Congregational meetings were held. The Conference superintendent was called in. An able building committee was formed. Sizeable contributions for the building fund were received. Negotiations with the Church Building Society were begun. Frederick V. Lockman of Portland, Oregon, a member of the guild of church architects, was employed, a small grant by the Building Society insured making this expert service available. And so the church was planned and built and everybody rejoiced.

Today an architecturally beautiful church with worshipful chancel and adequate facilities for a program of Christian education stands on the site of the old First Presbyterian Church. Incidentally, the old building was incorporated into the new but so ably done by architect and builders that the visitor is conscious only of a wholly new church. The year book lists the value of the church property including the parsonage at $30,000.

The fine people of Enterprise with their rich Methodist and Presbyterian backgrounds have entered wholeheartedly into the worship and work of the new church, the Community Church of Enterprise (Congregational). The present membership is well over 200 and the church is self-supporting.

Vision on the part of a people who thought best to make all things new, the leadership of a consecrated minister, and denominational coöperation account for the fact that Enterprise, Oregon, has a new church edifice.

Glimpse of the modern kitchen facilities

Sermon of the Month

LIVING UP TO WHAT WE ARE

By Truman Douglass
Pilgrim Congregational Church
St. Louis, Mo.

FACING the vast problems of world revolution, and the ethical demands which they impose, members of the Christian community are likely to be overwhelmed by a feeling of total inadequacy. What hope is there that this church, and others like it, can in any way influence the direction of events? Must we not leave it all to the international bargainers, the shrewd manipulators of parties, the masters of "realpolitic?" Where in the Church is there any power to go out and change the world?

The best hope of finding and releasing this power lies in discovering not what the Church ought to be but what the Church actually is. And I do not mean any ideal Church, any "invisible Church" of theology; I mean the real Church. with all its imperfections, divisions, and weaknesses.

Overcoming our nearsightedness is especially needful for Christians in America, who see the Church from one small corner. It is, by many standards, a relatively insignificant corner, yet we are likely to imagine that we are looking at the Church from the center of its life. If we should suddenly catch a glimpse of the Christian World Community as it exists today, we should probably be as shocked as was the lady from New England who was being shown through the Mormon Tabernacle in Salt Lake City. "And where is your home, madam?" asked the Mormon guide. "I live in Boston," "Boston? Boston? Oh, yes, I believe we have a mission there."

From a true perspective we should see that America is not the center of the Christian Community; it is one of the mission fields of the World Church. Judged by criteria of vigor, growth and creative power, the center of world Christianity is now in the younger churches in Asia and Africa. When we give money to "missions" we are helping to strengthen these younger churches so that they may send some real Christianity back to us.

When we begin to see the real Church, the World Church, we discover that we are living in one of the heroic ages of the Christian faith. We are like the small boy who had heard his Sunday School teacher tell a story from the Bible. "Gee!" he said, "God was a lot more exciting

in those days, wasn't he?" Well, God seems more exciting because, from the perspective of history, we see more of what God was doing in those days, while from our restricted viewpoint we see so little of what God is doing today.

Judged by all the significant tests, this is a magnificent and heroic time in the life of the Christian Church. The period of Christianity's greatest expansion lies almost within the lifetime of some who are here today. Professor Kenneth Latourette of Yale University is writing a monumental "History of the Expansion of Christianity." Three volumes are devoted to the first eighteen centuries of the Church's life. Professor Latourette estimates that he will need at least four more volumes for the last century and a half to bring the record down to date.

We sing:

"Faith of our fathers, living still,
In spite of dungeon, fire, and sword."

That is all about the past, isn't it? It is about the great age of the martyrs. How little we know of the Church of our own time! Recently I read a statement on this subject from a sober and trustworthy church historian. It is his judgment that within the past thirty years more human beings have suffered persecution and have died for their faith than in all the preceding centuries of the Church's life.

Again, when we see the World Church instead of seeing only our own little corner of it, we discover that it is mightily influencing the destinies of nations. We watch the awakening of China, with its unimaginable resources and potentialities. It is altogether possible that the fact that China's leadership is predominantly Christian may be as momentous for the next thousand years as the conversion of the Emperor Constantine was for the millenium which followed his reign. It presents some of the same dangers, this alliance with a rising political power of the first magnitude; but also the same possibilities.

What vast energies are resident within this comradeship, which is already, for those who live in it, a world community! And what healing, redemptive powers are waiting to be released through us when we take up our full membership in it! It is not composed of perfect men and women; but it is composed of men and women who have learned from Christ that they are members one of another. And it includes leaders who are worthy of any heroic age of faith; Generalissimo and Madam Chiang; William Temple, the Archbishop of Canterbury; Bishop Bergrav of Norway; Martin Niemoeller and his comrades in the concentration camps of Germany; the Bishop of Dornakal and his "Untouchables" in India; Kagawa in Japan. This is the community which is for the healing of the nations.

(Excerpts from a recent sermon preached by Dr. Douglass.)

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The Sixteenth Annual Mid-West Regional Meeting will be held at Columbus, Ohio, in the First Congregational Church, October 26–28, 1943. Dr. Boynton Merrill is host pastor. A strong and attractive program has been arranged. A special feature will be the singing by Clara Lee Henderson, soprano of Tillotson College. There will be seminars, interest group sessions and conference opportunities.

News and Views

BY ELLA G. SPARROW

Miss Adiseshiah (left), the first woman on the staff of our American College, Madura, India, who exerts a strong influence in classroom and Women's Hostel

The Rev. S. Devapragasam and his family (center). Mr. Devapragasam is a leader in our Aruppukottai parish in India

Mrs. Devapragasam and Arthur, her youngest child, 7 months old. Miss Gertrude Chandler of Aruppukottai, India, who sent the pictures, writes that son Arthur is the pet of the parish

This lovely Communion Set was embroidered by Mrs. P. D. Edmunds of La Hogue, Illinois, in response to a recent appeal in "The Missionary Herald." It has been forwarded to Chaplain John S. Hunter, USNR

Father and son in the service! The Rev. F. G. Wangelin, of Grandin, Mo., (Sgt. in the Home Guard) and his son, Ensign H. K. Wangelin

The Sew-It-Is 4-H Club of Painesville, Ohio, waged a successful scrap metal drive and with the proceeds purchased books to send to our Chaplains in response to an appeal in "The Missionary Herald"

Sixty-six ministers from 16 states attended the summer school for our ministers sponsored by the Board of Home Missions at Sylvan Dale, Loveland, Colo., from June 15 to July 16. The school (the fourth held at Sylvan Dale) is designed to help men become more effective pastors, and it represents the new qualitative emphasis, which is being made in various ways, by the Home Board, of better churches with better pastors

The well-known Superintendent of the Southeast Conference, William T. Scott, and the pastor-at-large, Millard Stevens, get down to earth at the recent Kentucky-Tennessee young people's conference at Pleasant Hill

Superintendent Connor of Montana sends us this picture of E. V. Clark, a retired minister, leading the people of Judith Gap in a Gospel sing. Mr. Clark gathered together the young and old of this isolated community for a Sunday picnic and a sing at one of Judith Gap's many ranches

One of the many services of the State Conference is the enrichment of the minister's life through institutes and conferences. The New York State Conference conducts many conferences at its Lisle Center. Below is Prof. Nels F. S. Ferré, Andover-Newton, lecturing at a recent conference. This lecture is being held in the attractive little Playhouse which is one of a group of eight buildings owned by the Conference

The "Gripsholm" Sails Again

On September 2, the Swedish exchange ship *Gripsholm* sailed from New York to meet a Japanese ship at Mormugao, a port of Goa, Portuguese India. There about October 15, it was expected to exchange its Japanese passengers for about 1500 repatriates to South America, Canada and the United States, and get back to New York early in December.

American Board passengers so far listed include: Rev. and Mrs. E. E. Aiken, Dr. H. S. Galt, Miss Ethel Lovatt, Rev. H. S. Martin, Miss Jessie E. Payne, Rev. and Mrs. G. D. Wilder and Dr. S. D. Wilson, all recently from Peiping; Miss Constance Buell, Mr. A. C. Grimes and Rev. and Mrs. Robbins Strong from Tientsin; Rev. W. R. Leete from Shanghai; and Rev. E. H. Ballou, Miss Alice M. Huggins and Dr. H. L. Robinson from Manila. Dr. Galt is to be accompanied by his son Sheffield.

Perhaps the passenger whose presence gives greatest relief to the Board is Tracy Burr Strong, born to Mr. and Mrs. Strong in the internment camp at Weihsien, Shantung on August 6. The cable reporting his arrival gives the welcome news that mother and baby are both well. We hope he will show the circumstances of his birth no more than Edward Walter Smith III, shown on the opposite page with his parents, who was born in Foochow during the brief Japanese occupation in 1941.

Those Who Remain

This listing leaves in Manila Rev. and Mrs. E. L. Nolting of the Madura Mission and Miss Valley Nelson of the North China Mission, the remaining transients caught there on December 8, 1941; and at various points in the Philippines, the more permanent residents.

In the internment camp at Weihsien, there still remain: Miss Hazel Bailey, Rev. and Mrs. H. W. Hubbard, Miss Louise Meebold, Rev. L. C. Porter and Rev. and Mrs. E. T. Shaw with their son Stephen. A message from there dated May 31 indicated in rather cryptic terms that the men had been assigned farm labor and the women laundry work for the Japanese guards and that food and medicines were insufficient. We hope the reduction in numbers by the repatriation, and supplies sent out on the

Gripsholm, will alleviate this situation.

News from the Philippines

A cable received the end of August by the Presbyterian Board and evidently sent much earlier gives the welcome news that Miss Frances Thompson, who has been ill since before Pearl Harbor, was in Manila and improved; and that Rev. Darley Downs, as well as the six transients in Manila, was well. The complete absence of news from some of our Dumaguete group suggests they may be still at large; it is not quite clear from information at hand whether the remainder are interned at Davao as well as Baguio, or whether they are all together in Baguio.

It was a great relief to learn that Dr. Herbert C. Brokenshire, in naval service since early 1941 and missing since the fall of Manila, is a prisoner of war and was well when he wrote his mother.

A Gallant Defeat

Earlier issues of the *Herald* have traced the trip of Rev. H. H. Riggs of the Near East Mission back to his post at Beirut, Syria. Even though not in vigorous health, he had felt that at whatever cost he must get back to his important work as Secretary of the Near East Christian Council. On August 17, a cable brought the sad news of his passing in Jerusalem that day, only one day short of his goal.

Where Are the Missionaries?

As of September 1, 1943, 210 out of 360 active missionaries of the American Board were in service overseas and free to carry on their work: 68 in Africa; 31 in China; 61 in India and Ceylon; 1 in Mexico; 53 in the Near East; 4 (possibly) in the Philippines; and 2 in Europe, of whom Rev. W. K. Grobel had just reached Lisbon. Sixteen were still interned. Three were in military service, one a prisoner.

September 7, 1943

Edward Walter Smith III, and his parents

FIELD FLASHES

BY DOROTHY P. CUSHING

MAINE FEEDS SPRINGS OF DEMOCRACY

SALLY, in Louise Dickinson Rich's book, "We Took to the Woods," had lived a kaleidoscopic life until she landed in Upton, "down Maine." There she began to put her roots down. She soon belonged to the 4-H Club, went to church, taught a Sunday School class of infants and acquired a "boy friend." In short, says Author Rich, she began living the wholesome life of a small town American Girl, only she was getting a lot more out of it because she had been knocked around sufficiently to value it at its true worth. Says Superintendent Rodney W. Roundy of Maine, "Upton is one of a half dozen churches in our Umbagog Larger Parish. There wouldn't be a church or Sunday School there were it not for the aid and oversight of our Maine Conference and help from the New Hampshire Conference in the maintenance of our Larger Parish."

THE BIBLE HOLDS ITS OWN

THE Bible is on the way to becoming a "best seller" in Turkey. F. Lyman MacCallum of the American Bible Society in Istanbul reports that they distributed over 20,000 in 1942 as compared with less than 8,000 in the previous year. About 15,000 of these were in the new Turkish. A considerable portion of the sales were made among the passengers on boats and trains starting for different parts of Anatolia. Thus the Scriptures have been going where books are less common and therefore more appreciated than in Istanbul.

ALL MEN ARE BROTHERS

NEITHER caste, creed nor sex hinders the services rendered by the Nagpada Neighborhood House in Bombay, India. A queue of men, both young and old, stand patiently each day waiting for the aid of the Neighborhood House in securing jobs. Some are stranded far from home and need money to buy return tickets or to keep going until a job can be found. Often among them are men just out of prison, and women, too, even veiled Moslems who come secretly, or young mothers with babies in their arms.

BY THEIR FRUITS

FIFTY years have passed, and thanks to the work of Christian Missions in Southern Rhodesia, Africa, more than one-third of the native children of school age can now secure an elementary education and learn to read the New Testament in their own language. Missionaries like Mrs. Mabel Larkins Hack, who has spent 20 years educating Africa's children of the kraals, rejoices to see pupils grown into Christian men and women establishing Christian homes. At least 130 of Mrs. Hack's former pupils are now teaching in our Mission Schools. From this year's crop of graduates will come nurses, agricultural demonstrators, carpenters and pastors. The demand for these trained African workers is far greater than the 13 institutions in Southern Rhodesia can supply.

WILL THE LORD OR LIQUOR WIN?

IN four months the population of Mountain Home in the Intermountain District jumped from 1180 to 3600. The town fathers were warned by government representatives that this figure would move up 2000 more in 30 days. The war project necessitated more folks living in trailer camps than had existed in the whole town a few months earlier. There were to be hundreds of new buildings, wire hook-ups and a rail spur. Soon there would be 7000 soldiers and 10 per cent of this number would be filling the little Main Street of Mountain Home on week-end leave. The liquor interests were on the job immediately. At least 15 new liquor joints were opened up. Superintendent Harry W. Johnson, faced with this and similar wartime problems, suggested to the churches of Grand View and Mountain Home, between which the war project is located, that they pool their salaries and secure a worker who could meet this unprecedented situation with vigor. Rev. Ed Cunningham has undertaken this important task.

STILL SEEKS UNION

THE United Church of South India, which already includes three denominations and has about 240,000 members, is negotiating for union with the Angelicans and Methodists. If this is successful it will make a great church of about 750,000 members, reports Rev. Raymond A. Dudley, just home from Aruppukottai, India, where for the last year or two he was Chairman of the Committee on Church Union for this same South India United Church. Mr. Dudley reports that the war has affected the work of the American Board in South India "surprisingly little."

OLD TACTICS with *New* OUTREACH

By James C. Flint, Director Service Committee

THIS article has but one aim—to encourage the formation of Service Units in every church. Because—

Service intelligently planned and joyfully given has always been Christianity's most effective weapon in its battle against the non-believer. We have convinced more people of the worth of our gospel by our help in education, by farm assistance, by medical aid and the like, than we have by the power of preaching alone.

Heretofore, we have left the use of this best weapon mainly to our professionals. We have said, "We'll raise the money; you represent us." We have sent them around the world, as full time workers. And—they have done a good job.

These missionaries need new help from us. Their task is greater, for we are confronted these days with an increased number and a new kind of non-believers: people who do not believe in the ability of the church to build a better world; people who say the church has had her chance, and failed.

The wider use of our technique of service will be our best evangelistic instrument in dealing with these doubters. Its use cannot, however, be restricted to our professionals alone. We need a citizens' reserve army in this present fight. We need full-time Christians who will be part-time servants. We need people who feel the need of meeting needs in their own communities.

In other words, we want every church member to be a missionary; who shows, through intelligent service, that he knows how to use the most powerful weapon in the whole Christian arsenal.

The Congregational Christian Service Committee has been appointed to assist our denomination in its program of service. It is already recruiting people for emergency service in the post war relief task. It is working out service projects of national scope in which Christian specialists may participate. But—it knows that it can fulfill its greatest responsibility only through the encouragement it gives to local churches to establish their own Service Units.

These Units are to work in their own communities. They will discover local needs that they can meet and they will get busy meeting them. What they do is not intended to be spectacular, but to be convincing. It will show the doubters that church people mean it when they say they believe the church can be instrumental in the building of a better world.

The Congregational Christian Service Committee is ready to send helpful materials to those interested in forming local Service Units. It will give organizational suggestions and will list projects which Service Units might undertake. Requests for this helpful material should be addressed to the Committee at 289 Fourth Avenue, New York 10, N. Y.

ROGER MANNERS REPORTS
ON THE LAKE GENEVA COUNCIL . . .

The Road Ahead

The Executive Committee, National Council of Pilgrim Fellowship, at Lake Geneva, Wis.

BECAUSE our young people in the Pilgrim Fellowship believe that Christians can make a difference in this world, their national officers came together at Lake Geneva, Wisconsin, in the pleasant days of early July. Eighteen of them had braved crowded trains, to come from Texas and Michigan, from New Hampshire and California.

They had represented our churches in the Christian Youth Council of North America, where the united youth of many denominations had considered war-complicated needs of youth on the home front and necessary adjustments for vital programs. The recreational needs of youth, problems of disrupted populations, and a Christian postwar world order were other matters of conversation and study in the Christian Youth Council of the United Christian Youth Movement. After five days of this serious planning with other Christian youth for our critical and unusual times, the Pilgrim Fellowship officers were well prepared to look at the road ahead, in their own sessions.

And so it was, that in days when others of our young people were fighting on foreign islands, these youth officers met to serve the future. They were conscious of their heavy responsibility to the other young people too busy with a world struggle to worry about the road beyond the next

machine gun nest, or production line, and to the world that needs the Christian difference. They did look ahead with eyes strained to see the shape of the future, and worked long, to provide the direction and difference to it for the youth of our churches.

Attention was first centered upon "what's cookin'?"—in the way of present and past achievements. In Lenten Sacrificial gifts for war victims, in pledges to State Pilgrim Fellowship service funds, to missions, to world relief agencies, our Young People are already giving thousands of dollars of their own money. In war-crowded Dayton and other cities, in the country churches of South Dakota and Nebraska, or the farms of Vermont and Connecticut, in special service projects all across the land our young people have given generously of time, muscle and spirit in "working service" to others. A remarkably effective youth-planned program for our Congregational Christian young people testifies a concern for the vitality of the church. The Pilgrim Fellowship Executive Committee saw that things were indeed "cookin'," despite difficulties.

Turning to plans for the coming year, the group included aid for wartime all-girl groups in local churches, more education in Christian Stewardship, and an intensive emphasis throughout the youth program on strengthening the youth work of local churches.

Roger Manners is President of the National Pilgrim Fellowship. At the present time he is a student at Yale Divinity School and serving as assistant minister at the Berlin, Connecticut, Congregational Church.

Pilgrim Fellowship welcomed the new Congregational Christian Service Committee as a co-operating agency, and with it made plans to provide each one of our young people with an opportunity for community Christian service. In the vision of the youth at Lake Geneva, Christian Service for Youth will not continue to be an expensive, sometimes artificially arranged privilege, a glamorous opportunity for altruistic self-expression, but a natural, real opportunity calling for the talents of each of our young people, in the home community.

The Christian life of our service men and women, the 1944 National Council of the Pilgrim Fellowship, to be held probably in Michigan, the postwar and wartime opportunities and difficulties which await our maturing and our returning youth, all possible ways and means of translating the difference that is Christian Love into the texture of our age, were concerns which were constant companions of our Pilgrim Fellowship, as it looked ahead, last July. From the dancing waves of Lake Geneva, it was clear that youth's road ahead could be good.

Six Weeks In . . .

WARTIME BRITAIN

By Russell J. Clinchy

Dr. Sidney M. Berry, Secretary of the Congregational Union of England and Wales, and Dr. Russell J. Clinchy (right) in London during latter's recent visit to England

SIX weeks in Britain in war time reveals a new world to those of us who have been three thousand miles away from the nearest point of the war. When one lies in bed at night in London, knowing that he is but seventy miles away from the lines of the enemy territory, and then hears the roar of what he knows is an armada of seven hundred bombers racing through the night toward the Ruhr, then one is conscious of the kind of a world the people of Britain have been living in for four years.

Our Committee for War Victims and Services wanted to know the measure of the needs for relief and services in Britain at this time, to learn the way the British people are living and the problems they face, and to discover the trends of their thinking regarding the order of the post-war world, and this was the basis of my mission. Going by air and returning by a fast troop ship gave me the experience of the two kinds of travel in these times, and a real contact with the men in both kinds of services. The Congregational people of Britain, and all others, were so interested that our Committee wanted to send someone in these times that they gave its messenger the warmest possible welcome, and opened every door of contact and opportunity. Because of this it was possible to work out a program for the work of our Committee there, and also an interesting and vital coöperative effort which our Service Committee will undertake.

The first impression a visitor receives is the quality of the spirit of the people. Their spirit is strong, vital and confident, not because of pride, but because of humility. They know that they were close to disaster and that they were saved by a mir-

acle, and now that they have become strong it is with a humble sense of what might have been. It is not because they are a race of supermen who have solved every problem. They stand in need of improvement physically, and they face gigantic problems to which no one has given an answer. But in the moment of crisis the quality of their heritage was revealed. Churchill did not tell them what to do; he reminded them of what they were. Then their century-old training of freedom of willingness to accept personal responsibility, and a real, if inarticulate, faith in God, came into being. So today, without bombast, they are men and women who keep on with life after bombing and fire; eat less; work harder; endure blackouts; are deprived of all but bare essentials—and do not grouch or grumble.

The second impression is the warmth of the response they give to America and Americans. That has not always been so as so many of us well know. But now it is entirely different. They know that though they did hold the line until America could become ready it is also true that they were saved from hunger by American food and armament.

All groups and classes are extending a welcome to the American soldiers and airmen. They feel that the presence of so many Americans on British soil will create a new understanding of British life throughout America, and they want them to see the best. They like them, they invite them to their homes, and they try to make them happy. If your son is in Britain you may be sure he is among friends who will try to make him feel less lonely, and at home. Our men there are making a splendid impression on the British, and the British people are showing the Americans how kind and human they are.

The one universal reaction which a visitor receives is that Britain is willing now to take steps of cooperative action with America in international relations, and hopes that there may be a continual development of such action in the postwar era. "Steps of coöperative action" seems to be the best description of the method the British people believe in using. They know that America, Britain and Russia will possess power after victory, and they desire to have that power used with responsibility, and so they feel that the nations should begin to act with accord in specific areas rather than wait until a time when a superstructure of political government could be projected upon the world.

The important factor, however, is the desire of the British people to develop an international order. No one can overestimate the measure of the opinion of the leaders of state, church and business concerning this conviction, and one is assured on every hand that now is the time for such action. They believe that the responsible use of force by the peoples of the world who are willing to make a responsible use of power is the basis of the move toward that international order of free peoples which will prevent the irresponsible few from disorganizing the world and give to the responsible many that tranquility of order which alone is peace.

Dr. Russell J. Clinchy is the minister of the First Congregational Church of Hartford, Connecticut.

PROFILES

JAMES F. WALKER, superintendent-emeritus of the Intermountain District, broke into print recently in the *Idaho Statesman*. "He's the Sagebrush Magician" was the caption of the story, which told of Mr. Walker's hobby of making canes, buttons, buckles, letter openers and gavels out of sagebrush.

The first direct word since before the fall of Manila has just been received from Lieutenant Commander Herbert C. Brokenshire of the Medical Corps, U.S.N.R. It was in the form of an official postcard from the Japanese Imperial Army, stating that Dr. Brokenshire is interned at the headquarters of the Military Prisons of the Philippines and that his health is "good" and he is "uninjured." Dr. Brokenshire's father was a Congregational minister and also a Naval Chaplain. Both he and his father served in the last World War. He is a medical missionary of the American Board of Foreign Missions on leave of absence and has been stationed at Davao, Philippine Islands since 1926. He is the son of Mrs. J. J. Brokenshire of Wellesley Hills, Mass.

Rev. Julian H. Burke has resigned from the Medford, Oklahoma, church and has accepted the pastorate of the new parish in the vicinity of Lake Charles, Louisiana. Mr. Burke is a native of Dallas, Texas; received his theological training at Dallas Theological Seminary and was ordained in 1940.

Mrs. Emma Spencer Hubbard, former missionary of the American Board in Turkey, died on September 5 at the age of 92 in White Plains, N. Y. She married Rev. Albert Wells Hubbard in 1873 and that same year went to Sivas, Turkey, as a missionary where she served until 1892. Mrs. Hubbard is survived by seven children, namely: Dr. Hugh W. Hubbard, Congregational missionary of the American Board, now a prisoner of war in North China; Crescens Hubbard, Theodore Hubbard and Mrs. Frederick Mathews of White Plains, N. Y.; Royal C. Hubbard of New York City; Mrs. Arthur R. Peel and Ray Spencer Hubbard of Braintree, Mass.

Miss Gladys G. Perry of the Near East Mission was married on June 24 to Mr. Ian Campbell. She will continue her teaching in Scutari School at least for this year.

The Illinois Conference of Congregational and Christian Churches plans to hold its Centennial Meeting at Galesburg next May. The Centennial Conference will glance at the past one hundred years of its life. The program will have its backward glance, but the steady look is to be forward. "Unless some forward step is taken, unless the future is faced in an honest and bold manner, the Conference will fail its tradition. The words spoken at Galesburg may be forgotten, but the action taken may effect these churches for the next hundred years."

In the Internment Camp at Weihsien, North China, a son, Tracy Burr was born to Rev. and Mrs. Robbins Strong, American Board missionaries, on August 6, 1943.

Miss Lucy Ella Case died August 22 in Pasadena, California. Miss Case was a member of the American

Board Japan Mission from 1892 to 1906 and was stationed in Osaka. Her deafness led her into a remarkably fruitful work in America in the teaching of lip reading.

To Stem This Tide, *an up-to-the-minute study of racial tension and conflict areas and conditions in the United States today, by Dr. Charles S. Johnson, Director of Race Relations for the American Missionary Association Division, is just off the press. Reviewers who read this book in manuscript form say they did so at one sitting, some of them reading way beyond midnight. It is available from the Pilgrim Press, 14 Beacon Street, Boston, Mass. in two editions—paper, 50c or cloth-bound, $1.00.*

Word has just been received of the death in Oberlin, Ohio, of Rev. Nicholas Vander Pyl, formerly pastor of Congregational churches in Wilbraham, Marblehead and Center Church, Haverhill, Massachusetts. Mr. Vander Pyl leaves three sons and two daughters, Lyman, Russell, Helen and Ellis Vander Pyl. His second daughter is Mrs. Frank T. Meacham serving under the American Board in Mount Silinda, East Africa. Mr. Vander Pyl's last pastorate was at the First Congregational Church of Oberlin from 1917 to 1927.

Dwight J. Bradley presented his resignation as Director of the Council for Social Action at the Annual Meeting of the Council on September 14. The resignation will take effect October 31. Dr. Bradley's "valedictory"—a challenging article to our church people—will appear in the November issue of "The Missionary Herald."

Milestones

The late Rev. Manasseh G. Papazian, D.D.

HIGHLY gifted as a public speaker, writer and religious leader, equally at home in Armenian and Turkish and in English, Rev. Manasseh G. Papazian, D.D., has held a unique position among the pastors of Evangelical Armenian churches in the Near East and in America for the last forty years. His death, July 11, 1943, at Fresno, California, followed three notable pastorates, the last of twenty-six years with the Pilgrim Church in Fresno, a 6-year pastorate with the Evangelical Armenian Church in New York City, and a pastorate in Turkey.

A native of that country, he studied at Central Turkey College, Aintab, of which institution he was one of the most distinguished alumni, and at Yale Divinity School. After a brief pastorate in Nebraska, further study at Andover Newton Theology School and another brief pastorate at Rowley, Massachusetts, where he found his wife, Miss Mary Foster,

and where he became an American citizen, he returned to a ministry of fifteen years (1892–1907) with the Haik Evangelical Church at Aintab. For a part of this time he was also a professor in Central Turkey College.

In Fresno he was honored with religious, civic and educational recognition, not only as a clergyman but as a leading citizen. During his pastorate there he was released in 1928–29 to serve as travelling secretary for the Armenian Missionary Association, recently organized in the United States to assist Evangelical Armenian churches in the Near East, and in 1929–30 he visited the churches in Greece, Syria, and Egypt. He was a convinced and outspoken champion of the Evangelical churches among the Armenian people. At Aintab he had a large place in the progress of the spiritual movement that found expression in the Great Awakening of 1902, a movement the results of which are felt even today.

He regarded as providential his removal to America for reasons not under his control and his consequent exemption from the martyr death which befell so many of his fellow-pastors in the Adana massacres of 1909. His brief tribute to their memory at the meeting of the American Board in Minneapolis that fall was a classic, reminding many of Lincoln's Gettysburg Address.

Dr. Papazian believed that the local church should be a center of evangelistic and missionary effort and of educational and social influence, and that the secret of such efficiency lies in the spiritual life of the individual Christian. He therefore directed his efforts to the solution of this inner problem, confident that the other matters would appear as fruits of the spiritual life, and the results confirmed his faith. (*Dr. John E. Merrill*)

MRS. CLARA L. BROWN (Mrs. Giles G.) died in Wooster, Ohio on July 6, 1943 at the age of 84. Mrs. Brown had been suffering for some years from an incurable disease and her going was a release from suffering.

Mr. and Mrs. Brown were at first engaged in general evangelistic work in Ceylon. In 1908 he became Principal of Jaffna College. In 1918 he was appointed general evangelistic worker for the entire Christian community of the Jaffna area, and did much to stimulate the pastors and to deepen the spiritual life of the Christian community. In all this work Mrs. Brown took an active part.

Mr. Brown died in Ceylon in 1920 after twenty years of service. Mrs. Brown continued in Ceylon for another five years, retiring to America in 1925. After her retirement to America she has made a point of sending helpful books to their old friends and students in Ceylon.

Mrs. Brown has been living with her sister, Miss Elizabeth M. Pendleton, who survives her.

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ON Sunday afternoon, September 26, at the Walker Missionary Home, Auburndale, Mass., an impressive memorial service was held for the late Henry H. Riggs who died in Jerusalem, August 17. Stricken only a short distance from his goal at Beirut, Syria, after a three months' journey by steamer from the United States to Egypt, Rev. Henry Harrison Riggs died after a day's illness in the hospital there, according to a cable received by the American Board of Foreign Missions, of which he had been a missionary since 1902. He was on his way to resume his duties as Secretary of the Near East Christian Council, after having been prevented by the military situation for several years from returning. He was buried at Jerusalem after a service conducted by Mr. Sloan, the Chairman of the Council.

Born in Turkey of missionary parents and coming from a missionary family which has served for three generations in Turkey under the American Board, Mr. Riggs was thoroughly acquainted with the problems of the Near East.

Educated at Carleton College and Auburn Theological Seminary, he sailed for Turkey in 1902 under the American Board of Foreign Missions and first did evangelistic work in Talas. Within a year of his arrival he was elected President of Euphrates College, Harpoot, Turkey, in which position he served for seven years. Ill health compelled him to withdraw, but later he went back to Turkey for evangelistic work. It was during this period that he lived through the terrible experiences of the Armenian deportations and served under the Near East Relief for a period. After a period of work in Istanbul he was sent to Beirut, Syria, to work among the refugees from Asia Minor. Since that time he has been on the staff of the Near East School of Theology and in recent years has served also as the Executive Secretary of the Near East Christian Council, a body which binds together the Missions in North Africa, Palestine, Syria, Turkey, the Balkans, Iraq, Iran and Arabia.

Mr. Riggs is survived by his wife, Mrs. Annie Dennison Riggs of Auburndale, Massachusetts; two daughters, Ruth of Auburndale and Helen, a student at Middlebury College; two brothers, Rev. Charles T. Riggs in Istanbul, Turkey, and President Ernest W. Riggs of Anatolia College, Thessaloniki, Greece, now at Auburndale, Massachusetts; and three sisters, Mrs. Dana K. Getchell and Miss Mary W. Riggs of Claremont, California, and Mrs. George C. Barnard of Denver, Colorado.

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MRS. SARAH A. JONES (Mrs. John P.) passed away at the home of her son Edward on July 14, 1943 in Buffalo, New York at the age of 91. Her death came from a sudden heart failure and she was thus spared from a long illness.

Mrs. Jones served with her distinguished husband as missionary of the American Board for 36 years. During the larger part of this time he was Principal of the Union Theological Seminary in Pasumalai, South India. Mrs. Jones was active in many types of service but made it her special duty to keep in close touch with the families of the seminary students, most of whom were married. They returned to America in 1914 on account of his failing health and he became professor in the Kennedy School of Missions at Hartford. Since his death in 1916 Mrs. Jones has lived most of the time with her children in America. She is survived by four children. One of these, Mrs. James H. Lawson, is now at work in India as a member of the Madura Mission; the others, Mrs. J. M. Metcalf, Mrs. M. Freeman and Edward S. Jones are in America.

Mrs. Jones was a woman of unusual ability and great beauty of Christian character and kept to the end her deep interest in the Board and the Christian program in India. Indeed, almost the last thing she did was to send a contribution toward the summer appeal of the Board.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Total Income Received from Investments
For 3 months ending August 31, 1943—$17,889.65

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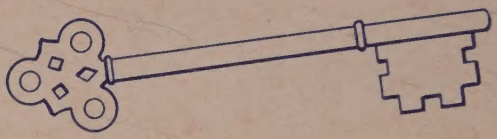

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- Greater church efficiency through coöperation
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- Creation of stronger morale among our churches
- The support of the world-wide task of our church

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